

The JOURNAL OF EDUCATIONAL SOCIOLOGY

A MAGAZINE OF THEORY AND PRACTICE

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THE JOURNAL OF EDUCATIONAL SOCIOLOGY

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The JOURNAL of EDUCATIONAL SOCIOLOGY

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EDITORIAL

THE JOURNAL OF EDUCATIONAL SOCIOLOGY commences its eighth year with a reorganized and greatly strengthened editorial council, its members representing a wide interest in the field of sociology and occupying positions of importance in various sections of the country. The change in name from that of "Contributing Editors" to "Editorial Council" is more than a difference in name; it indicates a revised status; namely, a real policy-determining board which shares, to a greater extent than before, THE JOURNAL's responsibility in the field of educational sociology.

This development gives increasing emphasis to two points of fundamental importance; first, the editors regard educational sociology as sociology and not as education and, second, they are convinced that sociologists have their major opportunity for research and should and will make their major contribution in the field of education. In the light of these two principles they are certain that, by associating this group of distinguished sociologists with THE JOURNAL in determining its policy and program, it will tend to stimulate the interest of those sociologists and perhaps sociologists in general in this field of increasing importance in our national life.

Unfortunately, the sociologist has made his contribution almost exclusively in other fields and has displayed little interest in education, leaving this most important field almost exclusively

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to the philosopher and psychologist. As a consequence the only approach to education, except that of the educational sociologists, has been made in the techniques of instruction and in the measurement of results of instruction with the emphasis upon the conventional curriculum. The major interest of the sociologist, however, is not in a conventional subject matter but in personality development and in social control. Personality development and social control, moreover, are affected most not by the school but by a variety of educational agencies which lie outside of the school in the larger social environment.

In order to construct and carry out a program of education consistent with social demands and needs, it is necessary to analyze accurately the comparative influence of the various factors influencing personality and social development and to coördinate these into a program of greatest social effectiveness. It remains, therefore, for the sociologist to become active in the scientific approach to education in this larger sense and to develop a program that takes into account the whole person and the total educational influence in his life.

THE JOURNAL has, from the beginning, devoted itself to this larger purpose but has been handicapped by the lack of interest and support of the sociologists. The new organization is seeking to accomplish what THE JOURNAL has sought to do from the first. Let us note, then, what the immediate program is to be. Commencing with the eighth year we have arranged the following series of special issues to cover the next two years:

A Symposium on Educational Planning

Some Educational Implications of the Tennessee Valley Association

Sex Education

The Curriculum Must Serve Society

Education and the Family

Readjustments in Business Education

Problems of Educational Sociology as Seen by the Sociologists

Attitudes and Education

Sociology and the Elementary-School Program

Among those responsible for these special numbers are F. Stuart Chapin, Joseph K. Hart, Harvey W. Zorbaugh, Junius L. Meriam, Ernest R. Groves, Paul S. Lomax, Charles A. Ellwood, Ellsworth Faris, and M. C. Elmer.

We wish to take this opportunity to thank both readers and contributors for their support in the past and hope to offer them an even better JOURNAL in the future.

E. G. P.

THE FUNDAMENTAL RESEARCH IN EDUCATIONAL SOCIOLOGY¹

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The science of education as an applied science resting upon sociology still remains in a very unsatisfactory condition. In spite of the fact that the contribution which sociology should make to the science of education is cordially recognized at least in theory, most of the textbooks in education continue to be largely psychological and biological rather than sociological. Perhaps this is the fault of sociology itself; for sociology still remains in a very unsettled condition with many schools, and with each school warring against every other school. The scientific educationist, accordingly, when told that he should base his educational theory upon sociology may well ask, "Upon which sociology?" However, the divisions among sociologists are not greater than those among psychologists, and such divisions apparently do not deter the educational theorist from making use of whatever he thinks to be a true or sound psychology.

In part, therefore, we must explain the backwardness of educational theory in its sociological aspects by the point of view usually maintained in educational research. Undoubtedly, that point of view is, in the main, still individualistic. The point of view of group life, or of a group life-process as a background, is still rare enough in educational research. Most educationists apparently believe that such a concept is a fallacy. Moreover, a certain portion of educational research fails to distinguish with sufficient clarity human learning from the learning process in other animals. It is supposed that, if the learning process has been carefully studied by animal experimenters in a rat or an ape, a great light has been thrown upon the learning process

¹ Presented at the meeting of the American Sociological Society, December 1933.

among human beings. Those who take seriously the results of these animal experimenters forget that the animals below man have no social culture and that, therefore, the development and functioning of their minds is probably different from the social development and functioning of human beings. The claim that much light is thrown upon the learning process among human beings by the study of animal behavior, such as the behavior of the ape or the rat, must, therefore, be challenged. Such study fails to fix attention upon the distinctly human factors and capacities which differentiate man from the lower animals. Attention must be fixed upon these differential factors if we are ever to construct a human educational sociology. Our preliminary problem is, therefore, to isolate and define the factors in the learning process which are at once human and social. ✓

In an article written in 1926, I wrote that "educational sociology not only starts with, but it deals with, the most vital and central aspects of general sociology . . . It is the very heart of general sociology, so far as the latter is a science of *human* society . . . Now, culture is the distinguishing mark of human society. It is what makes it human. We know of no human groups that do not possess language, tools, and institutions.) These are culture, and their acquisition and use depends upon the educational process within the group. Human groups from the start have been human only because their behavior and life have been dominated by a social learning process. Intercommunication in human groups plays as large a part in regulating and standardizing behavior within the group as biological heredity or instinct plays in animal groups. The human social process is thus essentially educative from the start . . . So the learning process in its social aspect is the central problem of educational sociology, just as the learning process in its individual aspects is the central problem of educational psychology. It must be emphasized that the learning process has social aspects and that these have not been sufficiently

studied either by sociologists or educationists . . . There is a collective learning process as well as an individual learning process."

Again, in 1927, in my text on *Cultural Evolution*, I emphasized the fact that the development of culture proceeds through the learning process; that cultural evolution proceeds not through biological processes, but through collective learning processes, as shown by the growth of tradition, of language, of social institutions, and of all collective achievements. I pointed out that all of these show the same curve of development which the learning process in the individual describes.

I am sorry to report that no attention, so far as I can discover, has been paid to these statements of mine by educational sociologists, nor even by a majority of sociologists. Certainly they have not been made the basis for any research, either in the way of proof or disproof. Perhaps the reason for this is because these statements were too vague to set any very definite problem.

In 1931, however, an English psychologist and sociologist, Dr. G. Spiller, published a monumental work on *The Origin and Nature of Man* in which he introduced the new term "inter-learning" to account for man's social and cultural evolution, and hence a new basis for scientific sociology. He showed, I think for the first time, that the distinctively human social factor is inter-learning and that this factor provides a fully adequate explanation of the historical development of all human societies. It is the capacity of human beings to learn freely from the experiences of others, of their whole kind past and present, which enables their groups to develop civilization and to progress socially. This capacity to learn from others is, according to Spiller, the central fact of human social life. Dr. Spiller has no difficulty in showing that animals do not possess in any degree this ability to learn from others. He finds that all human beings, however, possess in about equal degree this ability. Since in

human groups the inter-learning factor permits the limitless pooling and the personal and collective utilization of the contributions of individuals, peoples, and generations, it follows that it is the basis of human social evolution not only in the past but in the future. Man is culture-dependent, and culture, through the limitlessly cumulative inter-learning factor, may be limitlessly progressive; for the inter-learning factor is limitlessly cumulative in its operation.

In a footnote, Dr. Spiller points out that even such a scientific educationist as Professor E. L. Thorndike in his work on *Human Learning*, published in the same year, 1931, makes no reference whatever to the factor of inter-learning—that is, to the factor without which no human being would ever rise above the animal level as regards knowledge, abilities, feelings, and character. Yet, Dr. Spiller adds, Professor Thorndike is our most eminent specialist on the science of education. He should also have said that Thorndike does not profess to be an educational sociologist.

Dr. Spiller points out that to call the differential factor in human society “cultural” does not profit us in the least, for we remain in complete ignorance as to its exact nature and mode of operation. But when once we see that man is not only culture-dependent, but that the culture of human groups develops through an inter-learning process, then we have something concrete to investigate. Not only human knowledge develops through the inter-learning process, but also human ability. Men may limitlessly learn facts from others, and while their inborn capacity may limit their ability to achieve, they also learn, as can be readily shown by concrete study, abilities of every sort—scientific, artistic, ethical, political, economic, and the like. Concrete abilities do not seem to be inborn, and Spiller argues that men are nearly equal in the capacity to learn freely from the experiences of others, if they are placed under the right conditions. Whether we accept this opinion or not, it remains true that

nearly all individual and social development comes from inter-learning or learning from others; and this fact, which has long been emphasized indirectly by sociologists, defines, as I see it, the fundamental research to be undertaken by educational sociologists. The question is, How far can inter-learning go? Through control of inter-learning, can we have any type of society which is humanly desirable? Is unsocialized behavior a result of an inter-learning process? Can the experience of the past be transmitted to the future? Can the wisdom of age be imparted to youth? Can the lessons of history when scientifically established be taught to coming generations? Can social intelligence resulting from scientific social research be diffused among the masses by the process of inter-learning? Or, can the great principles of human living-together, discovered in sociology, economics, and political science, be diffused throughout human society?

It ought even to be possible for educational sociologists to set up experiments that would throw light upon these questions. Our scientific educationists have claimed for a generation that we can learn thoroughly only "by doing." Dr. Spiller claims, however, that the great mass of human learning comes not from personal experience, but from learning from others. If I understand him rightly, he would say that the social process of communication is a process of education, or inter-learning, and that if it is carried on rightly, so as to awaken social imagination and social sympathy, human beings can learn from one another quite as well as from purely personal experience. He would substitute in education for the slogan "learn by doing" a new slogan "learn also by social imagination and social sympathy." The animal is limited in its learning to individual experience, but it is the privilege of man to learn from the experience of all of his kind and, as this process of learning from the experience of others is perfected, limitless vistas of human progress are opened up. Educationists have practically always used inter-learning as

the main method of education; but curiously enough at the same time they have either skeptically questioned its power or denounced it altogether as a method.

If experiments should show that social attitudes can be learned adequately from the experience of others through the training of social imagination and the development of social sympathy, which in turn create insight into and understanding of social conditions, then our whole system of educational theory would be revolutionized. For "learning by doing" would no longer be the central principle of education. Only the physical, animal-like reactions would need to be taught that way. Learning by social imagination and sympathy would become the higher principle recognized as basic in the higher social phases of human education. We should come to lay more stress upon training the imagination and the emotions than upon training the hand. This is, of course, not denying that in all the arts of life, in all culture, practice makes perfect. But we should see that practice in the higher, more complex social attitudes must come through the exercise of social imagination; that these must be learned from the experience of others by the process of inter-learning and the cultivation of imagination. Effective social and moral education would thus become no such enigma impossible of practical solution for the masses under a free government, as some educational theorists seem inclined to believe. The importance of social information as material for imagination and for character training would become manifest; for that organization of values which is the basis of personal character comes only through personal experience or through the exchange of experience. If the exchange of experience can go on effectively through the inter-learning process, then the problem of character training becomes easier of solution. It has often been said that experience is a dear school, but that fools can learn in no other. It may possibly, however, be demonstrated that the mass of mankind

has enough intelligence capacity to learn from the experience of others without having to pay the cost of learning through personal experience.

Let us take a few examples of problems which might be solved if inter-learning is an effective method of social education. How, for example, may public spirit be taught to the young in our schools? Many of our best political thinkers have told us that free government will not work without a high development of public spirit in the community. Defining public spirit in the largest way, we should say that it is an altruistic social attitude towards the various groups of which one is a member, beginning with the family and the local community and ending with the nation and humanity at large. In this larger sense, public spirit cannot be inculcated successfully in our young through mere personal experience nor through mere precepts and admonitions. It can only be taught the young by getting them to participate imaginatively in all the problems of their groups from the family to humanity at large. If, however, the inter-learning process can be made the effective means of exchanging experience, then so far as I can see, public spirit can, in principle, be taught in our public schools just as easily as typewriting. The only difference would be, so far as I can see, that typewriting can be taught more by manual practice, while public spirit must be taught through the development of an efficient social imagination. Of course, if the public spirit developed by an inter-learning process is to be the broadest possible; the main group to be considered is humanity at large. So far as I can see, all the other social virtues and social attitudes can be taught the same way. It is notorious that we have failed in teaching democracy in our public schools. This is probably not because our public schools have not been democratic enough in practice. It is rather because democracy is a complex social attitude which is not easily taught by practice. As President Masaryk has recently pointed out, the indispensable

basis of democracy is a feeling of fraternity. Only when there is such a feeling in a population do equality and liberty become possible of realization. Now the feeling of fraternity among many millions cannot possibly come through mere personal experience. It must come, if it comes at all, through the cultivation of social imagination and social sympathy. Of course, such training of social imagination and development of social sympathy cannot come about without a great change in our educational theory and in our educational practice.

Let us note in conclusion that, if individual learning and education are to take place chiefly through the process of inter-learning, then language and concepts must be restored to a place of supreme importance in education. Very recently sociology has discovered the need of carefully defined sociological concepts. Educational sociology has, of course, the same need. But, if education as a practical art depends upon language and concepts, then there is the utmost need of working out a series of carefully defined concepts which will convey with reasonable clearness the social values and social attitudes which should be effectively imparted in social education. I think that no one who understands human society can doubt that it is characterized by an inter-learning process. What may be doubted is: How effective this process is, what its limits are, and how it may be perfected. If we are to have an intelligently planned human society, it must come about through some process of inter-learning. Now we have so many conflicting social traditions and so many conflicting cultures in our society that the process of inter-learning has all sorts of grotesque and undesirable results. We must understand the process before we undertake its intelligent control. The plea of this paper is that the process of inter-learning should be recognized fully in educational theory and that its exact nature and mode of operation be made the chief object of educational research, more especially by educational sociologists.

SOCIOLOGY AND THE PRESENT SOCIAL ORDER

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Every succeeding generation brings with it changes which give it a distinctive place in history. The changes which occur, however, loom up and impress the people affected by them out of all proportion to their actual significance. It is most interesting to read the reaction of students of social problems. The interpreter of each generation, startled by the changes he sees, insists that his generation is passing through a period unparalleled in history. It is true that each generation has its own problems which, as far as they concern the persons involved, are of greatest significance. It is, however, essential that the results of the experience of the past should be evaluated and applied to existing social changes with the view to planning and directing the group towards the most effective and socially sound objective. This is the particular sphere of the sociologist. To steer between two dangers, the complacent satisfaction of what has been established and the emotional whirl of a program of reform that by its noise, its spraying vapors, and vigor prevents him from taking a long-time view of all factors in the situation.

There is a tendency for mild controversy to arise whenever we try to evaluate the work of sociologists of the past generation and those of today. To many the work done even twenty years ago seems so inadequate and so ineffective that its actual value at the time is apt to be overlooked. We are inclined to underestimate its fitness and effectiveness at the time it was presented. I have been along the Mississippi from near its source in the region of Lake Itasca, Minnesota, to its mouth below New Orleans. It varies from a clear, lake-fed stream dashing over rapids, and settling into broad pools under the shadow of tower-

ing pine trees, to the great volume of muddy water, moving quietly, slowly, irresistibly—moving a tree or an acre of land or a chip, without any difference of effort—just “old man ribber, moving along.” When I look back over the trend of social thinking it reminds me of the Mississippi. In its earlier stages there were types of methodology which fitted the needs and requirements of the situation. In the light of present-day development of the contributing aids from statistics, psychology, psychiatry, and social-work experience, the efforts of a generation ago appear crude and inadequate. They met the needs of those times, but they would be as inadequate today as the pile of stones that caused the upper Mississippi to become a dashing rapids would be to turn its course when it becomes a great volume of accumulated waters from a thousand streams.

In order to play his part in the present social order the sociologist does not play the part of a social reformer. He should be the social planner. A social reformer tends to see only one side of a question. He lacks the sense of humor which would come to the surface in the person who recognizes the fact that no social phenomenon is an end in itself. There are certain phenomena that tend to repeat themselves so frequently that we may expect their occurrence under certain conditions. Let me give an illustration. During the past two years we have had attempts made to secure detailed facts concerning the problem of the thousands of unattached youths wandering about the country. Social workers, sociologists, as well as the public generally, were astounded at the extent of the problem. Going back a few years a similar situation was reported from Germany. They were not called hobos but *Wandervögel*. After the war we were told Russia had large numbers of homeless youths. We find that data from England and from France concerning the first half of the nineteenth century shows that the peak of vagabondage was from sixteen to twenty-one years. I am inclined to accept this as a phenomenon

which is repeated and concerning which we can reasonably make plans. It is perhaps more thrilling to be a social reformer and, each time a variation in the general trend occurs, feel that we must begin to collect new data without making use of past experiences. Each generation likes to be re-astounded at the "discovery" of a situation that has been discovered before. There is perhaps a surplus of expounders who like to astound us by proclaiming, "Do you know there are 200,000 unattached teen-age boys roaming the country?" Having told this and thrilled us the reformer looks for the next astounding fact. The sociologist, on the other hand, works to control this recurring phenomenon.

If sociologists are to play any part in the present social order in assuming any intelligent responsibility in meeting the changes in our social structure, they must give more time to developing a system of thinking and dealing with human relationships in which consideration is given to all contributing factors. They cannot waste their force in ploughing a field, allowing it to grow up to weeds, and then repeat the process. In addition to getting the facts about the particular field, they must make use of the accumulated techniques and methods for handling similar situations and work them into a systematic, related procedure.

The extent to which this is being done is, in my opinion, the particular contribution of sociology to the present social order. There is great pressure brought to bear upon all of us to devote our energies towards some specific need. For instance, as members of a social group we try to eliminate prison methods that all of our accumulated knowledge demonstrates are highly unsatisfactory, but as sociologists we are interested primarily in understanding the elements in society that give rise to incarceration, to techniques and methods of social control which will tend to make prisons unnecessary. When you walk down the street and meet a hungry man, you provide for his immediate needs because of your appreciation of his unfortunate situation. As a sociologist,

however, you try to develop methods for determining why men are hungry, what factors tend to create such a situation, and how these factors may be controlled. In time the results of what has thus been observed become common knowledge. They become blended into the general structure and will continue to be accepted until a new combination of situations arises which makes ineffective the procedure followed. However, even when the former procedure has become ineffective, a definite gain has been made. The techniques and methodology have been established for developing new controls.

We may be permitted to take the control of bacteria for an illustration comparable to what is occurring in the social order. It is within the memory of some of us when diphtheria was a dreaded scourge. The mortality rate was from 25 to 30 per cent. Then were developed the remarkable tests and controls. The Schick test and toxin-antitoxin reduced diphtheria to a mortality rate of only one tenth of one per cent. It seemed that we had finally conquered a dreaded enemy. However, the bacteria began to adjust their characteristics in order to meet the imposed conditions and a few years ago an epidemic of diphtheria occurred in Berlin which had a mortality of 28 per cent. A new type of bacteria has appeared that is not subdued by the old controls. Or take spinal meningitis. An immulin was developed that under the best tests indicated control of meningococcus of almost one hundred per cent proof. However, in Detroit, where the best controls had been developed, there was an outbreak in 1932 in which the mortality was 60 per cent. In short, forces held in check or forced into dormancy by various controls will adjust themselves to changing conditions and break forth in new virulent forms which do not succumb to the old controls. *The gain made, however, is the establishment of techniques for the development of new controls.* The scientists who are working to control these forms of life feel that they have made a definite gain,

a definite step forward, when they have found a way by which they may work out a new method of control.

Sociology makes its greatest contribution to the present social order, when it has not merely met the needs of the hour, but when it has worked out the methodology for understanding a social situation and when it provides with techniques for developing the means of social control.

This is perhaps best illustrated within the particular field of surveys and of statistical studies. In a previous article I wrote about some of the forerunners of modern sociology. In it was mentioned the work of individuals, beginning in the fifteenth century, who had made use of certain techniques and methodology that have not been improved upon to any great extent up to the present time. The conclusions and generalizations made had some value at that time because they were made in relation to current situations. The old generalizations have little value today, because conditioning phenomena have changed, and because the supporting evidence of other specific fields was not then available. Since the generalizations have little value today we sometimes overlook the methodology. On the other hand, often where the particular work has been forgotten or never heard of, the methods and techniques have been largely absorbed and blended into our methods of study and analysis. The methods and techniques developed in one period become the accepted working tools of later periods to such an extent that we are almost unconscious of their existence. There is a time when the use of a fork is a great innovation to a two-year-old girl; later she would probably be surprised if some one called her attention to the fact that she was using a fork. For a period of time surveys were the prevailing type of social investigation. We were flooded with different types ranging from muckraking to Middletown. Have they lost their value? No. The survey technique, where it had value, was standardized, and has been so blended into our more highly specialized research technique that no one would

conceive of making a study without using it. On the other hand, if his attention were called to the fact, he would be as much surprised as a young lady would be if told that she was using a fork.

Two decades ago students of sociology had a rather definite set of procedures, social norms, and techniques for studying particular groups of people. They had, to a reasonable degree of reliability, bases for understanding the activities and recording the reactions of particular groups. For instance, the sociologist studying rural groups, presumably with considerable accuracy, was able to evaluate rural group life on the basis of accepted norms. He was able to make comparisons and determine changes in the activities, the practices, and general attitude of different communities. Today, the old norms are no longer of much value. Changes in the organization of rural life—the types and activities of rural schools, the rural church, the crossroads store, and the contact in education, religion, trade, and communication with the outside world—have so changed rural life, that if the sociologist attempted to understand rural society on the basis of the methods fairly reliable twenty years ago, his results would be as unreliable as a toxin-antitoxin that checked diphtheria five years ago, but that has been made obsolete by the changes in reaction of bacteria to it today. There are many phases of life in which the rural population can no longer be differentiated from the urban population. Conditions of life have changed. Both groups read the same newspaper, listen to the same radio program, see the same theatrical productions, attend the same church. The analysis of the social anatomy of a rural community of twenty years ago was adequate and satisfactory. The analysis of the same community today must be done on an entirely new basis.¹

When I was a small boy in southern Wisconsin, there was an old country church near my home. In the yard surrounding the

¹ C. J. Galpin, "The Social Anatomy of an Agricultural Community." *University of Wisconsin Research Bulletin* No. 34, May 1915.

Robert A. Polson, "Social Changes in Walworth County, Wisconsin." *Proceedings of the American Sociological Society*, 1930, pp. 139-142.

church, there was a platform made of heavy oak planks. It was no longer used. Formerly it had met a need which is now being met by other agencies. Preceding and during the Civil War, and for a short time thereafter, it was a vehicle of communication in that valley. Each Sunday morning after the services in that little German evangelical church, the preacher would come outside, stand on that platform, and read from the *New York Herald* to the assembly of Wisconsin farmers, lead miners, lumbermen, and their families. I have recently secured the names of these preachers, Shook, Hammeter, and Musseuger. In the latter '60's Leonard Buehler stopped reading the *Herald* and extended his circuit riding. Today we turn on the radio and listen to Lowell Thomas. But the need for spreading the news is still with us. Certain techniques still hold and only need to be adjusted to changes in rather secondary factors.

Because the sociologist is not a social reformer his work is more like that of the man working in the laboratory than that of the public-health official. Because of the accumulation of principles, methods, and techniques for understanding the social structure, the social processes, and social control, sociology should serve social reformers, the public official, leaders of public opinion; in fact, all persons who dominate our social order, in the same capacity as the balancing pole serves the tight-rope walker.

In a social order as closely interrelated as that of ours, there are critical situations continually arising which demand immediate attention. Individual sociologists may play an active part, but sociology as a method of approach must serve rather as the balancing apparatus, composed of the accumulated methods for understanding group relationships and with a plan based on this knowledge reaching ahead of any immediate crisis. Because sociology underlies all of our social problems, it must provide the ballast for a public swayed by the whirlwind emanating from particular storm centers.

LEISURE-TIME GUIDANCE

ANNA M. JONES

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In the face of a short working day, the school is confronted with the serious responsibility of educating for leisure time. Such a responsibility cannot well be delayed until a child is about to terminate his education, but must be exercised early enough to habituate him in the worthy use of his leisure. This responsibility becomes more immediate in schools which draw from poor, underprivileged neighborhoods in which problems such as the following are the rule rather than the exception:

Broken homes

Congested homes

lack of recreational opportunities in the home

lack of place to entertain friends

lack of quiet places to study or work

Homes deficient in supervision of the child's

physical development and needs

avocational interests

friends

Homes deficient in leadership for

good sportsmanship

purpose in life

appreciation of beauty

character and personality development

experiences which give real joy

spiritual development

increased interests

Homes deficient in education

Brewer has said that teachers can help in "discovering the needs of individuals . . . suggesting to one pupil that he try other kinds of fun, showing another how to find out about birds, telling Tom about the Scouts . . . advising James on recreations

in electricity.”¹ This kind of educational guidance aims to satisfy some of the child’s interests and needs and to increase his interests.

A plan for leisure-time guidance in the public schools has been evolved as a result of a three-year study in Junior High Schools 184 and 81, Manhattan. The plan has been cumulative and is still being constantly changed. It is not to be regarded as a model but rather as the beginning of a pattern which can be improved.

I. THE AIMS OF LEISURE-TIME GUIDANCE

The aims of this leisure-time guidance program are twofold.

1. To train the child for the worthy use of his leisure now and in the future when working days will be shorter
2. To meet individual interests and needs through friendly counseling and activities

While the school is interested in training the child for the worthy use of his leisure in the future when working days will be short, there are desirable results to be obtained for the present which will reflect directly in his classroom attitudes, manners, and effort. Recreational directors who have been visited have all agreed that a child’s work or study habits are known to improve through a rich recreational life.

Experience in leisure-time guidance shows that individual interests and needs are best met by the establishment of a friendly relationship between the child and the teacher. The very fact that some one is interested in the things he likes and in his well-being arouses a sense of satisfaction within the child and makes him receptive to further guidance. Such guidance might be for better health, more wholesome thoughts, appreciations, creative thinking, inspirations, more friends, or self-expression.

II. A SURVEY OF THE COMMUNITY FOR ACTIVITIES AND FACILITIES FOR DIVERSIFIED RECREATION

The extent of the community to be surveyed for recreational activities and facilities depends upon how far the pupils will

¹ John M. Brewer, *Education as Guidance* (New York: The Macmillan Company, 1932), p. 400.

travel for recreation. In very poor neighborhoods the pupils do not have the carfare to travel and must, therefore, attend centers within walking distance if they are to become members. However, it is necessary to know where the nearest facilities are located for certain given opportunities in order to offer an answer to particular needs which arise.

The following kinds of recreational centers have been found to be of most service to pupils:

- Settlement houses
- Boys Club of New York
- Boy Scouts and Girl Scouts
- The Y's
- Supervised playgrounds and gymnasiums
- New York Public Library Clubs: reading, crafts, sports
- Church clubs (supervised)
- Museums: art appreciation, sketching
- Supervised after-school clubs in the school buildings

Information which it is necessary to obtain when visiting such organizations has been found to be:

- Name and address
- Name of person in charge
- Name of person to whom pupils may be sent for membership
- Fees; possible group fee
- Kinds of activities
- Day and hour for applying for membership
- Aims of organization
- Degree to which the guidance spirit prevails
- Willingness and facilities for handling problem cases
- Degree of coöperation to be expected
- Race and religious preferences

III. A SURVEY OF THE GROUP OF PUPILS, FOR INTERESTS AND NEEDS

Because of the educational and vocational guidance counseling which starts in the 7B grade, it was found that 7A was the logical place to impart leisure-time guidance. Leisure-time guidance may serve as a means of acquainting pupils with guidance in the school or the interest which the school has in the individual pupil. This early contact between the pupil and the counselor

paves the way for later guidance when the pupil seriously considers his choice of a course, with the help of the counselor. The teacher, however, has a greater contact with the child in this program than the counselor.

The survey of such a group as the 7A seems to necessitate the following information in order that the teacher may be able to advise the child about his leisure-time activities.

- Age
- Race
- Birthplace
- Family conditions and home relationships
- Appealing school subjects
- Avocational interests
- Vocational plans
- Education planned for
- Work after school
- Private lessons after school
- Club membership in local organized centers
- Duration of membership
- Regulation of attendance in clubs
- Reasons for not attending regularly
- Activities desired of present club but not receiving
- Office held in the club
- Degree of acquaintance with the club leader
- Interest of the leader as felt by pupil
- Special needs:
 - friends
 - development of special talent
 - correction of certain personality traits
 - physical improvement
- Attitude of parents towards desired club

IV. SOME OF THE FUNCTIONS OF THE LEISURE-TIME GUIDANCE PROGRAM IN THE SCHOOL

Some of the functions of leisure-time guidance might be regarded as the following:

1. Giving and receiving information, by the homeroom teacher

2. Counseling for club membership in an outside organization
3. Follow-up and recounseling

1. *Giving and Receiving Information,
by the Homeroom Teacher*

Although the first function is cared for largely by the homeroom teacher, it has been found helpful to have at least two consecutive assembly periods devoted entirely to speakers from outside recreational organizations. Two speakers for one period are sufficient. They may tell what activities are given in their organization, what the fees are, and about the many advantages in membership.

The week following the close of these talks, the homeroom teacher will find a listening group for a discussion lesson on leisure-time activities in the neighborhood. Such a discussion lesson, carefully worked out by the counselor, should by no means become a lecture. The homeroom teacher can add any information not covered by the class discussion, including the names of any organizations not discussed but appearing on a list attached to the discussion lesson. The school club periods offer opportunity for further reminders of local leisure-time opportunities which can carry on the school club interests.

It has been found better to obtain the personal information pertaining to each member of the class before giving the discussion lesson because of the need of knowing something about the background of the pupil when answering his questions. One way of getting information about the child is through the guidance card which the counselor should furnish. This card would serve as a more permanent record than a questionnaire on paper. As teachers learn facts about the interests, home background, family needs, home and personal problems affecting the pupils, and other information of value pertaining to the class, a brief note may be made upon the particular guidance cards.

2. *Counseling for Club Membership
in an Outside Organization*

After a child has full information about the local recreational and leisure-time opportunities, and the teacher has a knowledge of the child's interests, special abilities, physical, mental, and emotional needs, and home status, the teacher is ready for the second function of counseling the child for club membership, ascertaining his choice, and offering suggestions of further help. The parent's consent is obtained on an application blank approved by the teacher. An effort is made to help a pupil raise a personality or character record before being referred to an outside club. It has been demonstrated repeatedly that pupils in general have the ability to raise such records very rapidly in order to merit a personal reference to an outside club. In cases where personality and character records fail to rise, pupils are sent after special arrangements have been made by the counselor who has enlisted the coöperation of organization leaders.

A number of safeguards have been found necessary, although they might not all be important in every school:

1. Club to be satisfactory to the pupil and to the parent
2. Location of the club to be suitable to the pupil
3. Advisability of sending at least two pupils together
4. Favorable weather when sending pupils to join
5. Certainty of room in the outside club; appointment with the director

3. *Follow-up and Recounseling*

The follow-up of pupils referred to outside organizations can be done a week or so later during the homeroom period. There will be cases necessitating a change of outside club because of various reasons.

V. COÖRDINATION WITH THE SCHOOL GUIDANCE PROGRAM

In addition to the homeroom teacher who is the main person in the leisure-time guidance program, there are others who can coördinate with the work through activities and inspiration. The

following persons are very helpful in the maintenance of a leisure-time guidance program.

1. Principal

His coöperation is essential for the growth of the leisure-time guidance program, and for any effort along guidance lines

2. Assistant principal

Assisting by arranging for definite homeroom periods to be devoted to the leisure-time program

3. Assembly teacher

Giving assembly period to this program and making announcements which promote the work

4. Art supervisor and teachers

Making of posters, illustrating local leisure-time activities

5. Counselor

Maintaining contacts with outside organizations with the teachers' aid

Arranging for assembly periods

Making out discussion lessons

Conferring with any special pupils sent by the teacher for advice and consideration

Checking applications for outside clubs

Referring pupils to the outside clubs by appointment with the directors of the organization

Reporting to the principal and getting his advice and approval on all the steps of the program

This work is not that of one person but of the entire school. Efforts along this line should be carried farther than educational procedures, as we have thought of them, into guidance or individual service. Much group guidance is possible and profitable in this work if discussions are largely individualized. The solution of one child's problem of leisure-time activities is frequently the solution of the problem of others in the group.]

SOME OF THE RESULTS UP TO DATE

Some of the results of this program which encourage continued efforts are:

1. A basis for further educational and vocational guidance because of an awakening of interests

2. Increase of purposeful activities in the group
 - activities already familiar to the child
 - new activities in the life of the child
3. Satisfaction gained
 - friends
 - avocational development
 - self-realization
4. Improvement in the general morale of the group
 - an outlet for aims and desires expressed
 - increased interest between class and teacher because of a common interest
5. Increased interest in the school through clubs after school in the school building

The after-school clubs which are mentioned above have been organized in Junior High School 81, Manhattan, for various groups: 7A, 7B, 8th grade, and 9th grade, each group meeting once a week. At present there is a waiting list for each group club because only thirty pupils can be adequately accommodated. Such after-school clubs can be supervised by volunteers or leaders from outside recreational organizations.

FUTURE WORK NECESSARY TO BE DONE
BY CIVIC BODIES

1. Improvement of movies which have been found to have a decided influence on adolescent pupils' activities and wholesome development
2. Increase in
 - settlement houses
 - supervised playgrounds and clubs under trained workers
 - supervised activities in churches of all denominations, under trained leaders who can inspire high standards in youths
3. Utilization of school buildings for after-school leisure-time activities with close supervision by trained leaders

PERSONALITY AND ARTISTIC TALENT

EDWIN G. FLEMMING

There seems to be a feeling among people today that the changing economic order will bring in its wake increased leisure for the great mass of people. Committees are being organized to consider the problem of directing the use of that leisure to socially and individually progressive and cultural ends. There would seem to be an opportunity for those interested in art and the development of American artistic talent to direct the attention of the public and of educational institutions towards the possibilities of training in art appreciation and art techniques. For such a program the hope would be that such training and activity would lead to an indigenous American art and culture of a high order.

But for the development of a better American art and culture something more is needed than the mere acquisition of knowledge and skill in techniques or artistic production. Back of the techniques must be the personality of the artist. For art and artists to thrive, our milieu must provide sustenance and encouragement for the development of the artistic personality. An art commercially profitable is not necessarily fine art. Art of lasting merit will inevitably be the expression and embodiment of the personality of the artist and of the people.

There has been much loose discussion about the nature of artistic persons, almost every individual having his own opinion. The purpose of this study is to try to determine what traits and characteristics of personality are likely to be associated with artistic talent.

The subjects were eighty-four girls of the Horace Mann High School for girls, Teachers College, Columbia University.¹ They constituted the junior and senior classes. To determine who the

¹ It is necessary that I acknowledge my indebtedness to Dr. Cecile White Flemming, director of the Division of Pupil Adjustment of the Horace Mann School, who

artistic girls were the teachers were given lists of forty-seven traits, including "talented in some field of art," and asked to check for each girl the traits or characteristics that could be attributed to each of them. The traits were:

Intelligent	Helpful
Sense of humor	Modest
Interesting in conversation	Dependable
Considerate of others	Unselfish
Talented in some field of art	Good judgment
"Good sport"	Witty
Beautiful or pretty	Individuality
Amusing	Competent
Frank	Idealistic
Understanding	Neat
Generous	Industrious
Sociable	Tolerant
Loyal	Entertaining
Sympathetic	Natural, unaffected
Good natured	Fair
Athletic	Well informed
Courteous	Adaptable
Sincere	Pleasant voice
Attractive personal appearance	Wide interests
Honest, truthful	Not easily excited
Clever	Smiling countenance
Lively	Tactful
Cultured	Original
	Temperamental

At least three teachers checked a list for each girl, while in a few cases six teachers gave ratings for a particular girl. The average number of lists checked per girl was 3.6. Since each check list was the reaction of a different person to an individual, gathered the data which made this study possible, and to express appreciation for the coöperation of the teachers and girls in the school who participated in this inquiry.

we might consider the traits checked on each list as representing a distinct personality. In that case there was a total of three hundred and three personalities analyzed. Thirty-three per cent of these personalities were talented in some field of art. While this may be considered a large percentage it must be remembered that the girls at the Horace Mann School are a highly selected group, being of distinctly superior intelligence and coming from families that have a superior cultural and economic background.

In addition, each girl indicated on a scale of ten the intensity of pleasant feeling that she associated subjectively with every other girl of her class. This gave me a measure of what may be termed the pleasingness of the personality of each girl. There was an average of over thirty-five ratings for each girl on this factor of pleasingness.

The teachers, also on a scale of ten, indicated the amount of personality that each girl possessed. For this measure there were not fewer than three ratings for each girl. The average rating was taken as the measure of personality.

For a measure of leadership we took into consideration the positions of leadership or responsibility actually held by the girls during the ninth, tenth, and eleventh grades in the Horace Mann High School for Girls. The senior year was not included because only about half of the subjects had completed the last year. Also, due to the fact that a number of girls had not been in attendance at the school for all three years, there were only seventy-one subjects considered for the study of relation to leadership. Various positions received various points of credit according to a schedule determined by the school authorities for the purpose of allocating credits to the girls for extraclass activities, and which are made a routine part of the school record.

The method of determining the degree of association between "talented in some field of art" and the other traits and characteristics was by means of the coefficient of contingency described

by H. E. Garrett.² A two by twofold table was used. In interpreting results it is necessary to bear in mind that for a two by twofold table the highest possible coefficient is .707, whereas theoretically perfect association should yield a coefficient of 1.00. It is probable, then, that the actual association is somewhat more definite than is indicated by the coefficients of contingency found.

The coefficient of contingency, *C*, between "talented in some field of art" and personality as rated by the teachers is .25. It appears then that there is a definite tendency for those with artistic talent to possess what is commonly called personality. Causal relationship is, of course, not necessarily indicated.

The coefficient of contingency with pleasing personality as rated by the girls is .14. The association here is not particularly high or significant, although if our prejudice runs in that direction we might have some basis for contending that those with some artistic talent are more likely to be pleasing to their contemporaries than otherwise.

The coefficient of contingency with leadership is .14. Here again the association is neither particularly high nor particularly significant. However, the talented in art are not necessarily devoid of leadership ability. On the other hand, we would not expect the talented in art to show any special aptitude to organize and lead their own artistic groups. Their leaders might or might not be also talented in some field of art.

Whether these results are applicable to boys as well as girls is at present anybody's guess. Since, however, all studies of sex differences show few or no important characteristics with respect to which there is a highly significant wide difference, we may assume, until there is evidence to the contrary, that the relationships found in this study are applicable approximately to both sexes.

Whether the results here obtained can be applied to the adult professional artist is another matter which involves even more

² *Statistics in Psychology and Education* (New York: Longmans, Green and Company, 1926), pp. 195-201.

of a guess. If they are so applicable at all it will be because it is from the talented in the schools that the professional artists are chosen. How much or to what extent professional experience and maturity increase or decrease the tendencies here found must be left to further investigation.

TABLE I

Showing the Coefficients of Contingency Between "Talented in Some Field of Art" and Various Other Traits and Characteristics

	C		C
Idealistic . . . . .	.51	Temperamental . . . . .	.14
Original . . . . .	.41	Interesting in conversation . . . . .	.13
Wide interests . . . . .	.31	Understanding . . . . .	.13
Clever . . . . .	.30	Loyal . . . . .	.13
Cultured . . . . .	.29	Honest . . . . .	.13
Individuality . . . . .	.27	Lively . . . . .	.11
Well informed . . . . .	.24	Considerate of others . . . . .	.10
Entertaining . . . . .	.21	Smiling countenance . . . . .	.10
Intelligent . . . . .	.20	Courteous . . . . .	.07
"Good sport" . . . . .	.20	Unselfish . . . . .	.07
Pleasant voice . . . . .	.20	Helpful . . . . .	.06
Sense of humor . . . . .	.19	Tolerant . . . . .	.06
Amusing . . . . .	.19	Sincere . . . . .	.04
Generous . . . . .	.19	Natural, unaffected . . . . .	.04
Witty . . . . .	.19	Frank . . . . .	.03
Adaptable . . . . .	.19	Attractive personal appearance . . . . .	.03
Competent . . . . .	.18	Dependable . . . . .	.03
Fair . . . . .	.18	Athletic . . . . .	.02
Beautiful or pretty . . . . .	.16	Industrious . . . . .	.00
Sympathetic . . . . .	.16	Good-natured	-.02
Tactful . . . . .	.16	Modest	-.03
Good judgment . . . . .	.15	Neat	-.04
Sociable . . . . .	.14	Not easily excited	-.04

Table I shows the coefficients of contingency found between "talented in some field of art" and the other traits and characteristics indicated. Idealism seems to be the outstanding mark of artistic talent. Next come originality, wide interests, cleverness, culture, and individuality. Until the American milieu actively and overtly approves, sustains, encourages, and rewards these characteristics, there is not likely to develop in this country an

art of a particularly high order. The idealism of the young is soon turned to cynicism after only a little experience with what is called "real life" but is in reality merely the artificial world of competitive business. Originality is quickly reduced to mediocrity by our machinery for standardization. Those with wide interests are dilettante in a world where specialization is almost a fetish. Cleverness is rewarded in only one direction—legal chicanery and financial trickery. Culture of a sort we have, and the seeds of a great culture may yet be permitted to sprout and grow. Individuality is rampant in industrialism among the economically powerful, but stifled at the endless belt of quantity production.

While the masses of our people are not as well informed as they might be (and this might be said of many of our leaders as well), we do appreciate the entertaining (perhaps too much so) and the amusing. Although we are not famous for our pleasant voices, we do have a sense of humor, are "good sports" and generous. Intelligence is perhaps not as well rewarded as it deserves; and wit is almost nonexistent among the American people and in the American drawing room, our humor not yet having developed beyond the hardy pioneering stage of exaggeration and burlesque. We are adaptable and competent, but fairness cannot be said to be rampant, if the complaints heard in the business world are any criterion. Sympathetic we are outside of business hours and among our close friends, but certainly we are more noted for our directness and bluntness than for our tact. Our judgment, especially with respect to objects of art, is to say the least rather poor and too subject to the influences of ballyhoo.

The remaining characteristics are of little significance and need not detain us long. It is, however, interesting to note that the coefficient of contingency between "talented in some field of art" and temperamental is but .14. It is not significantly high

but still high enough to give a footing, although a precarious one, to the prejudiced opinion that "temperamentality" is an outstanding characteristic of the artist. It is also of interest to note that those with artistic talent are no more sincere than the general run. Whether lack of sincerity in one's artistic productions deprives them of some of their virtues is, naturally, another question. My own prejudice is that a meritorious work of art will be sincere at the moment of production whatever the artist's attitude may be before he begins his work or after it is completed. In activity of an artistic nature the artist must necessarily be sincere, otherwise his work will show inevitable flaws sensible to those with fine feeling. That the artist is no more and no less industrious than the average is likewise of some interest, since the opinion has often been expressed that the artist is generally lazy. The same comment applies to dependability, the coefficient of .03 indicating that the artist is just as dependable and no less so than the ordinary mortal.

The negative coefficients may attract some attention, but they are so low that they are hardly worth mentioning. Further studies of these traits, however—good-natured, modest, neat, and not easily excited—might show more definite trends among those who have become professional artists.

In conclusion, then, we may say that certain traits of personality are fairly definitely associated with talent in art, the most significant of which are idealism, originality, wide interests, cleverness, culture, and individuality. It is also probable that until the changing economic order puts its stamp of approval upon them in the form of general admiration and substantial reward, art in America will continue to have as hard a time in the new order as it has had in the "dog-eat-dog" era of economic individualism and capitalistic economy, notwithstanding the probable increase of leisure and earning capacity of the masses.

A TECHNIQUE FOR SCORING HONESTY IN CLASSROOM PERFORMANCE

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The employment of the college class as an experimental group is receiving increased attention by social scientists. While its use often presents the liability of a biased sample, it offers to the instructor a convenient and an inexpensive means of working out certain testing and research interests. Furthermore, the experimental methods employed may, if revealed later to the class, aid in developing a scientific caution which is learned as well by the art process as it is by avenues of memory and logic. The methods last mentioned often result in a ritualistic acceptance only.

The following experiment establishes a technique for scoring honesty¹ from a test which is simple in its administration and which creates for the occasion no new or unusual situation. In this respect, it possesses an advantage over many of the tests assembled by Hartshorne and May in their exhaustive presentation² of the material in this field. The experiment found its origin in an attempt to check certain cheating behavior. Because of the large size of the class and the reduced funds for grading service, the author had resorted to occasional "pop" quizzes of an objective nature. These short quizzes he dictated to the class after which each student corrected his own work from dictated answers. This method was justified by the instructor since the tests were employed more for the purpose of stimulating critical thought than they were for a basis of evaluating the students' work. The student, however, had every reason to regard these exercises as important.

¹ Honesty here is treated as a trait expressed in particular situations and not as any generalized behavior expression.

² *Studies in Deceit* (New York: The Macmillan Company, 1928).

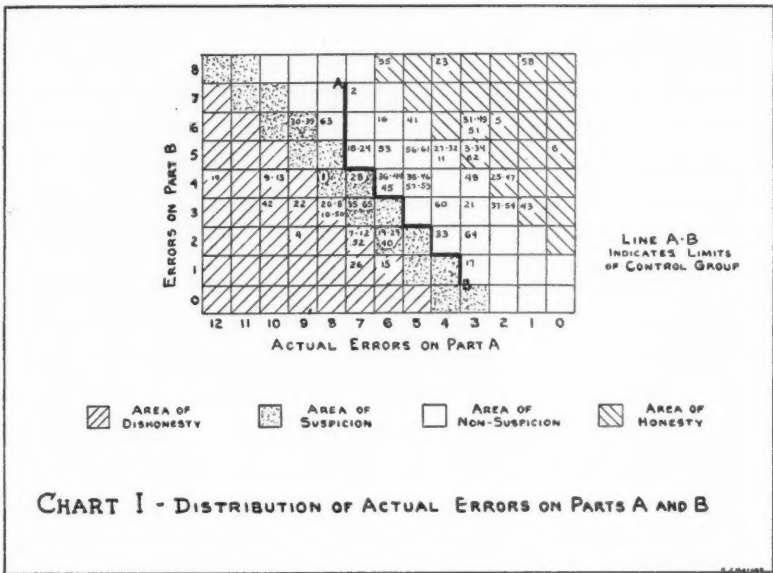
The quiz which is here discussed contains twenty-six statements. As on previous occasions the student recorded the arithmetical sign of plus or minus on the basis of the adequacy or inadequacy of the statement presented. Next, each student scored his own paper from dictated answers. This time, however, the author indicated the correct answer in but eleven cases and read the incorrect answer for the remaining fifteen statements. These false answers were well scattered throughout the test and the two parts were well balanced as to plus-and-minus answers. One week later the same twenty-six statements were again presented to the students as a portion of a larger test of one hundred items. This test in mimeograph form was graded by the instructor. This procedure gives the basis for the four tests of honesty which follow.

I

Assuming that the fifteen statements for which incorrect answers were dictated, hereafter known as Part A, are equal in difficulty to the eleven statements for which correct answers were given, hereafter known as Part B, then the actual errors of honest students on Part A should not vary greatly from the errors recorded on Part B. In contrast, the dishonest student, while decreasing the errors on Part B, would by the same token increase the actual number on Part A. The evidence presented suggests this to be the case. The author accepted as a control group of honest students those who credited themselves with thirteen or more errors. These are the students who, on the basis of their own calculation, gave themselves a score of zero or less. For the forty^a students located in this group but two evidence a difference of greater than four between their actual errors on Parts A and B, and but seven a difference of more than two. Ninety per cent registered a difference of three or less. This distribution of errors is plotted in Chart I with suggested areas of

^a Case number 63 located by itself on the edge of this area was under two later tests discovered to occupy an area of dishonesty. For this reason it was removed from the control group.

dishonesty, *suspicion*, *nonsuspicion*, and *honesty*⁴ indicated thereon. A variance of five or greater, namely, that which with two exceptions lies beyond the variation found in the control group, was accepted as suggesting questionable behavior on the part of the student. Fifteen were found to fall in this area of *dishonesty* with six additional bordering cases.⁵



The charts are so drawn that a normal variation of errors for the honest students on the two quizzes would fall along a line drawn from near the upper left-hand corner towards the lower right. This area has been designated the area of *nonsuspicion*. Those in the upper right-hand corner, though outside of a range

⁴ It must be understood that the cases located in areas of established *honesty* and *dishonesty* are not by this test proved to be honest or dishonest. Only a presumption of honesty or dishonesty can be established at this stage. Areas of *presumed honesty* and of *presumed dishonesty* would doubtless be more accurate designations.

⁵ The writer recognizes that these lines of demarkation are somewhat arbitrarily established, although in each case the limits of the control group are used to determine such location.

of normal variation, can be interpreted only in terms of honest behavior for the first quiz. The variation evidenced in the lower left-hand corner is one which suggests questionable activity and so has been designated the area of *dishonesty*. This schematic arrangement is uniform throughout the charts.

II

A second test for honesty is revealed in the comparison of the actual scores obtained on the fifteen statements of Part A in the two quizzes. Those students who were honest in the first quiz should evidence a consistency, while those who were dishonest

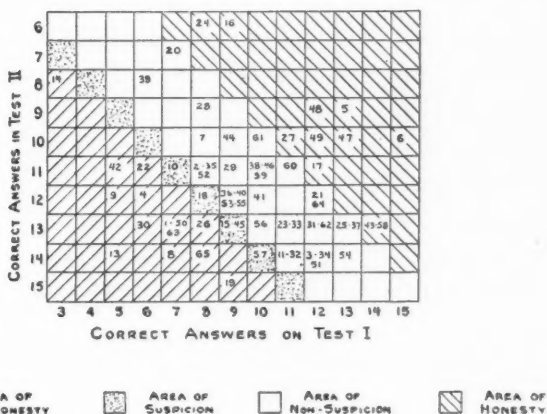


CHART II - DISTRIBUTION OF ACTUAL SCORES ON 15 STATEMENTS OF PART A IN TEST I AND II

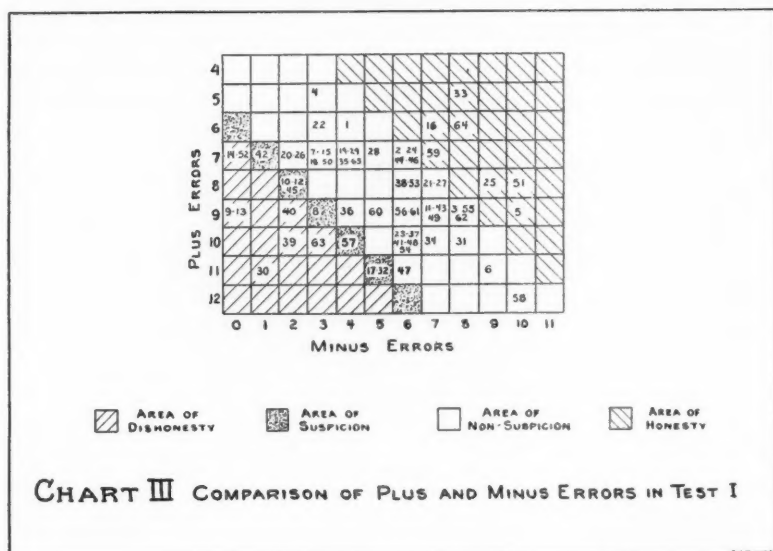
would be expected to evidence a marked variation on the two occasions.⁶ It is significant that of the forty control-group cases none record a variance of greater than four errors for the two quizzes. In thirty-seven cases the variation is three or less. Here again those cases lying beyond the limits of the control-group variation, and whose errors on the first quiz exceeded those of

⁶ The author is aware of a question regarding the comparability of scores obtained one week from a dictated test and the next from a mimeographed test. There is evi-

the second by five or more, were designated as *dishonest*. Of the fourteen so included, all but one occupied a similar or bordering location in Chart I.

III

Since the changing of a minus sign to that of a plus doubtless offers an easier opportunity for cheating performance in this type of test than would the converting of plus to a minus, a check of

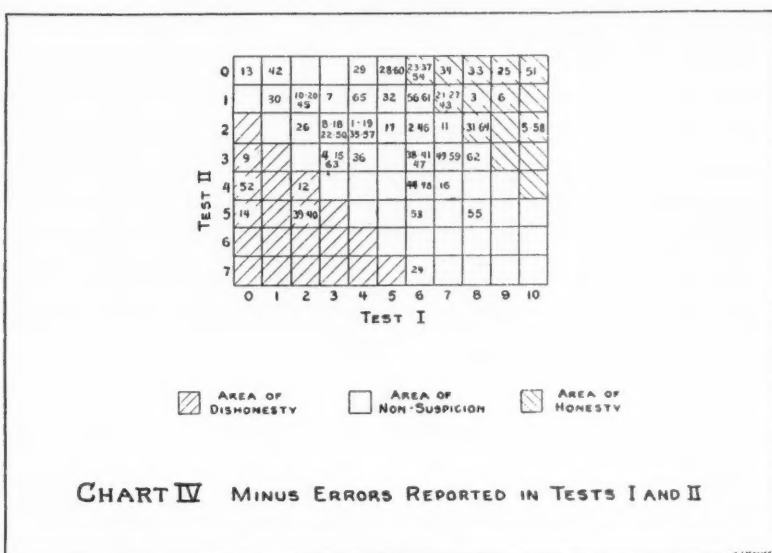


the proportion of minus to plus answers should prove revealing. The excess of plus errors over minus errors on the dictated quiz should prove much greater for those who changed the easily altered minus signs when the original answers were discovered to be wrong. None of the forty in the control group evidenced an excess of six plus errors over minus errors and most of this group registered a very low variation. In Chart III the author dence that the actual scores averaged somewhat higher on the second quiz, as would be anticipated on reviewed material. Since the performance of the control group helps to determine the areas, the comparison is in relatives, making less pronounced those biases which would present themselves if the comparison were by absolutes.

accepted a variation greater than six as suggestive of dishonest behavior. Of the eight cases falling within the *dishonesty* areas seven occupied a similar or contiguous area in Chart I and five were also in the area of *dishonesty* in Chart II. In cases 9 and 13 the recording of nine plus answers as wrong as against no minus answers can surely be regarded as no accidental variation. Both test III and test IV, which follow, measure only that dishonesty which is involved in the changing of minus to plus signs. Thus they will not indicate, as might tests I and II, those who engaged in other forms of cheating.

IV

Test IV supplements test III. It offers a comparison of the number of negative errors of the two quizzes. Here we would expect the honest students to be somewhat consistent and the dishonest to evidence a greater number of minus errors on the second quiz, which was corrected by the instructor. It is significant that but one of the control group registered an excess of minus errors for this quiz. The control group averaged five less of such errors than on the quiz which they themselves corrected. This makes more glaring the exception of those evidencing an excess of two or more negative errors as do the cases located in the area designated as *dishonest*. The six which fall into this group all occupied similar or contiguous areas in Charts I and III. It should be observed that cases 13, 30, and 42 which fell under suspicion in Chart III are perhaps exonerated here. The relative absence of minus errors by these individuals in both quizzes suggests a consistency which in this particular type of quiz might be characteristic of certain noncritical students, who being unable to test intelligently the adequacy of a plausible statement tend to accept it as correct. A personal knowledge of the three cases gives some basis for this view. This explanation, however, would not serve to explain their similar position in areas of *suspicion* or *dishonesty* in tests I and II.



V

The following distribution sheds light on the degree of consistency evidenced in the location of cases in the several tests.

<i>Areas Represented</i>	<i>Number of Cases</i>
HHHH	1
HHH-N	6
HH-NN	10
H-NNN	7
H-NN---S	1
NNNN	10
NNN-S	6
NN-SS	2
NNN----D	2
NN--S-D	4
NN----DD	5
N-SS---D	1
H-----S-DD	1
N-S-DD	5
N---DDD	2
DDDD	2

Of the twenty-seven students who evidenced *honesty* on one or more tests, but one ever fell in the area of *dishonesty*. This one was unusual in that it was listed once as *honest*, once under *suspicion*, and twice as *dishonest*. Of the remaining twenty-six students who were listed as *honest* on one or more tests only three had a single instance of *suspicion*, while twenty-three were at all times found in the areas of *honesty* or *nonsuspicion*.

Of the twenty-two students who had dishonesty listings, one, already described above, was found also in the honesty grouping. Sixteen of these were found in the dishonesty column two or more times, while eleven of the twenty-two registered suspicion. Although nineteen of this group fell into the area of nonsuspicion on one or more occasions, this may be partly accounted for by the large size of the nonsuspicion area ⁷ in contrast to the suspicion area. Seventeen cases lay in the *suspicion* and *nonsuspicion* areas entirely outside the areas of *honesty* and *dishonesty*.

As a means of summing the results of the four tests, a numerical value was assigned to each case on the basis of the area occupied in each test.⁸

Area of dishonesty	0
Area of suspicion	1
Area of nonsuspicion	2
Area of honesty	3

It follows that case number 5, which falls for all four occasions in the area of honesty, acquires a score of 12. Likewise the consistent occupation of the area of dishonesty by numbers 9 and 14 results in a score of zero. The following distribution indicates the number of cases receiving each score.

⁷ The percentage of all allotments—54.84 was placed in the *nonsuspicion* group in contrast to 19.6 per cent for the *honest*, 16.7 per cent for the *dishonest*, and 8.8 per cent for the *suspicion* group.

⁸ The deviations when given these numerical valuations yield an average mean deviation of .459 or 30.7 per cent of maximum possible mean deviation. The maximum possible mean deviation would exist in a case with two instances of *honesty* and two of *dishonesty*. This variation, which under the present basis of measurement was 1.5, is used as a norm with which to compare the actual mean deviation. In this data no mean deviation of over 1 was found.

<i>Score Received:</i>	12	11	10	9	8	7	6	5	4	3	2	1	0
<i>Number of Cases:</i>	1	6	10	7	11	6	4	4	7	5	2	0	2

A degree of consistency is evidenced in those thirty-four cases receiving a score of eight or more. With the exception of case 17, which on one occasion occupies an area of *suspicion*, all lie in areas of *nonsuspicion* or *honesty* on all four tests. The six additional cases scoring seven reflect a similar consistency. All occupy the area of *nonsuspicion*, except for one test each where they occupy the borderline area of *suspicion*. Since none of these forty-one cases falls into the area of *dishonesty* at any time, each may be accepted as honest within the limits of this experiment.

Among the lower scores a fair consistency is found for results on tests I, II, and usually III. Since tests III and IV tend to evidence only particular types of dishonest behavior, a lack of consistency with the other two in no way invalidates the conclusions of tests I and II. Cheating behavior may be assumed for the ten cases scoring three or less. Without question many of the ten cases with scores of four or five could also be presumed dishonest or under suspicion. One student with a score of six volunteered the information that he altered two minus signs on the correction.

A comparison of the seventeen highest scores with those of the sixteen lowest is revealing as to composition. For purposes of this comparison these groups will be designated as honest and dishonest.

	<i>Men</i>	<i>Women</i>	<i>Undergraduates</i>	<i>Graduates</i>
17 honest	4	13	16	1
16 dishonest	11	5	12	4

The group tested comprised thirty-three men and thirty-two women, fifty-one undergraduates and fourteen graduates. The honest-dishonest distribution may be represented in percentages.

	<i>Percentage of All</i>		<i>Percentage of All of These Groups</i>	
	<i>Men</i>	<i>Women</i>	<i>Undergraduates</i>	<i>Graduates</i>
17 honest	12	40	31	7
16 dishonest	33	16	24	29

Although the samples used in this experiment are quite inadequate in size for the drawing of any general conclusions regarding cheating, it merits our attention that within this group the men appear more dishonest than the women and that the graduate students register somewhat greater dishonesty than the undergraduates. The standard of "B" work set for graduate students may help to explain the latter case. An interesting but perhaps not significant observation is that among the nine scoring lowest were an ordained minister and a State president of a young people's Christian organization. The latter occupied the area of dishonesty on all four tests.

It must be recognized that situational tests can measure the behavior tendencies of the subject only in the situations covered. Honesty or dishonesty cannot be satisfactorily explained as the behavior of honest or dishonest persons. Satisfactory explanation can be given in terms of the techniques developed for solving particular problems or for meeting certain situations. It does not follow that the same techniques will be employed in situations somewhat dissimilar in nature. Honesty and dishonesty are not generalized virtues and vices. Society may attempt such definition but for the individual they are activities which have acquired utility in his behavior organization and by which he seeks to satisfy certain wishes. The student might euphemistically designate them as adaptations to environmental crises.

TWO SUCCESSFUL ATTEMPTS IN RUDIMENTARY SOCIETY

Based upon a Study of Honor among Young Persons

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In making any extended study of honor among young persons, so-called "honor systems" must be considered. Such "systems" are either a part of self-government, or in many cases the entire system. It was found that such systems in grade schools have been of short duration, and even in most high schools and private schools have been short-lived. Two, however, stand out apart from all the others. In each of these two cases, this self-government has been a successful attempt at a rudimentary society. These two schools are the McDonogh School and the George Junior Republic.

THE MCDONOGH SCHOOL

About one hundred twenty-five years ago there was a queer old man whose boyhood days were spent in Baltimore, but whose business life was spent in the Crescent City. He was eccentric, unmercifully sharp in trade, disappointed in love. He lived the life of a miserly recluse and was able to leave at his death enough money to found the McDonogh School "for poor boys of respectable associations in life." This farm school has been for many years situated a few miles from Baltimore, embracing an area of about one and one-quarter miles square, including three acres of forest. The ages of the boys in the school range from 10 to 17 years. The school comprises a unique group. A former principal (Mr. Moreland) wrote. "We do not use the expression, 'placed upon honor.' We do try to show the boys that we trust

them." "There is evidently something of a sense of honor among them since cheating in examinations is almost unheard of and prompting in recitations is a rare thing." Those receiving the highest marks are granted furloughs for six, eight, or ten days, and the "wish to see that no boy gets a furlough by unfair means goes far to bring about a high sense of honor in all class and examination work." The boys consider it worse to violate their own code than to violate a code of the institution—"and the attempt to harmonize the two is not always successful." Let us remember that group honor is loyalty to a code—it might be that of a loyal group of church members, of an honorable lodge, a college code, or that of a band of thugs.

There is in this school another organization—less definitely defined, composed of the boys themselves, governed by their own rules, or codes, and applying especially to their property rights. Although there is a loyalty to the group—an *esprit de corps*, a feeling of communistic proprietorship—as seen in their saying, "McDonogh left his property to us," and sufficient honorable regard for their companions that there is "absolutely no helping or hocus pocus of any kind in examinations," yet their loyalty to their code or "rules," as the boys call them, concerning proprietorship is mainly individual—for self-protection, or rather for protection of their property rights. This group is well described by J. Hemsley Johnson, in his "Rudimentary Society Among Boys."¹ What we may call *honor* in this group is rudimentary and of value because natural. We might say its fundamentals are the "square deal" according to recognized codes. It is very like the form found among tribes of banditti—possibly the highest social-moral element among thieves—a square deal and loyalty to the group and its code, but fundamentally for the sake of protection of self and property. When the McDonogh

¹ Johns Hopkins University Studies in Historical and Political Science, second series XI, 1884, pp. 9-56.

boys found unfair advantages were being taken by a few in securing walnuts, birds' nests, and rabbits on the school farm, it was decided that no nut trees should be shaken until a certain day agreed upon by the group; that a card nailed to a tree or a branch containing a bird's nest meant the inviolate ownership of that nest by the boy whose name was on the attached card; and that no other rabbit trap should be set "within a circle about four yards in diameter drawn about a trap already set as a center."

And these rules were loyally and honorably adhered to.

By way of illustration. When two boys found a dove's nest in a tree previously marked by another boy and appropriated the eggs, the former owner declared the property to be his. A group of boys gathered around the disputants. The matter was freely discussed. But when there was additional proof that the first owner's card had not only become detached from the tree but was nowhere in sight, loud cries arose from all parts of the throng. "It's Doggie's nest. It wasn't marked when he found it," said one of the group. "Your mark was blown away, Rufe," exclaimed another. This was final. The rule was honorably, loyally adhered to and the second finder kept the eggs.

Any boy who violated their code would be considered dishonorable, and "every (other) boy's hand would be against him."

Social honor here appears in its simplest form—undeveloped—rudimentary. The boys trust each other and are loyal to their code—principally, however, for the protection of each member's own personal rights.

Moreover this system of self-government has stood the test of time, for although it originated almost a half century ago it has never been discontinued and, though changed in some particulars, is still in successful operation.

THE GEORGE JUNIOR REPUBLIC

A social group, or system of group government among young people which has been more popularly known is a colony of boys and girls, ranging in age from 16 to 21 years, at Freeville, N. Y., and named, after its founder, the George Junior Republic. This republic is an outgrowth of a summer vacation colony brought to the place more than forty years ago. As these "fresh-air children" seemed to think they had a right to live in idleness and lawlessness and demand clothing and other gifts as well as food and shelter, Mr. George developed among the group an application of what has been and still is their motto, "Nothing without labor," and placed the responsibility of their conduct in their control, for these children (or "citizens") are given complete charge of and responsibility for their own affairs. They have made their own constitution and laws; they elect their own executive and legislative officers; they disburse justice through their own courts and under their own judges, and immure their own convicted criminals in their own prison. These children form in fact a real community of their own, an *imperium in imperio*.

Work is a social as well as a physical necessity for all work—whether on the farm, in the school, in the bakery, laundry, or carpenter shop, it is paid for in their currency (aluminum), and lodging, food, clothing, and extras are procured only by means of this earned medium. The alternative is the ill favor of the citizens and the incarceration in their prison.

Practically the entire control for good order is with the citizens. From the very first Mr. George was impressed with three facts. First, the keen sense of justice and power of discrimination shown by the boys in all trials by jury; second, their superior powers of administration and discipline over their fellows compared with those shown by adults; third, their superior wisdom of the suggestions they made in modes of government and administration compared with those which had occurred to himself.

At first Mr. George was not ready to trust the boys and girls, so he appointed adult assistants as chief justice, chief of police, etc. But the very first summer he became convinced that the young people would be superior to adults in these positions, and since then these as well as minor offices have been held by the "citizens" themselves.

There is a loyalty here not only to the group itself but also to its formulated code (its laws). Group loyalty is illustrated by the incident of a visitor's remarking to one of the members, "I suppose you are very proud of your institution."

"Institution, Ma'am!" was the immediate response. "I'll have you know this is not an institution. This is a republic."

Loyalty to a definite moral idea is shown by the effectiveness of the sentiment for personal purity producing results that reformatories and other schools have been unable to accomplish.

The general results of the George Junior Republic have been excellent. Although the members are often those with recognized tendencies to lawless or worthless lives, of all received into the group not one has fallen below the moral classification in which he was placed at his entrance, many have improved, and those who have made the greatest moral progress are those who have been under this system for the longest time. The "citizens" have been trusted and have not abused this trust. In other words they have conducted themselves honorably.

In commenting upon this particular social group, the late President Eliot of Harvard declared that "the reformatory method used conforms to the most fundamental principles of education. First, the real object of education so far as the development of character is concerned is to cultivate in the child a capacity for self-control or self-government, not a habit of submission to an overwhelming arbitrary external power but a habit of obeying the dictates of *honor*—as enforced by active will power within the child."

In these two schools self-government (in a rudimentary society) has been successful. Although this study was first made several years ago, a typed copy was sent to the headmaster of the McDonogh School and to "Daddy George" of the George Junior Republic, asking each to make any additions or corrections to bring this study up-to-date. Few corrections, however, were made in the manuscript. This would indicate that these two systems, in the view of their sponsors, have been successful.

Success in any plans of self-government in any educational institutions, especially below college or university, depends to a great extent upon the trustful relationship between pupils and instructors, and the pupils towards each other, and the enthusiasm for, or devotion to the plan; also in part to the simplicity and completeness of the system.

ACADEMIC ACHIEVEMENT OF COLLEGE STUDENTS IN DIFFERENT KINDS OF EXTRACURRICULAR ACTIVITIES

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In a previous article the writer described the extracurricular activities at the University of Minnesota and at Wittenberg College, Springfield, Ohio,¹ and in a second article he pointed out the difference in the academic achievement of students who engaged in few activities and those who engaged in many activities on these two campuses.² The purpose of this article is to discuss the scholarship of students who participated in the various kinds of activities at Wittenberg College.

In order to determine the academic achievement of students who participate in the different kinds of activities at this institution the grades made at the end of the first semester of 1927-1928 were tabulated. The students were divided into the four classes and into the two sexes. Then the twenty-fifth percentile, the median, and the seventy-fifth percentile were found for students divided according to the kind of activities in which they participated. A tabulation was made of the grades of students who participated in athletics and of the men students who were not in athletics; students who were in fraternities or sororities and those who were not in these organizations; students who were engaged in religious activities on the campus and those who took no active part in these activities; students who earned money while attending college and those who were not so engaged; and finally a tabulation was made of students who

¹ O. Myking Mehus, "Extracurricular Activities of College Students," *School and Society*, XXXV (April 23, 1932), pp. 574-576.

² O. Myking Mehus, "Extracurricular Activities and Academic Achievement," *The Journal of Educational Sociology*, VI (November 1932), pp. 143-149.

engaged in each of the following activities: honor societies, professional societies, oratory or debate, dramatics, music, publications, and departmental clubs. Table I gives the medians for the whole student body. The medians and percentiles for each class are not given because of lack of space.

TABLE I

Median Scholarship Quotient of Students Participating in Various Activities at Wittenberg College

ACTIVITY	TOTAL				GRAND TOTAL	
	Men		Women		Men and Women	
	Median	Total	Median	Total	Median	Total
1. Athletics engaged in	1.92	105	2.57	70	2.06	175
2. Not engaged in athletics	2.12	386	—	—	—	—
3. Fraternities or sororities	2.09	258	2.60	233	2.35	491
4. Nonmember	2.10	234	2.46	170	2.37	404
5. Honor societies	2.43	30	3.25	9	2.43	39
6. Professional societies	2.88	39	3.03	31	2.85	70
7. Oratory or debate	3.08	27	3.48	27	3.11	54
8. Dramatics	2.33	23	3.04	12	2.61	35
9. Music	2.23	97	2.28	58	2.25	155
10. Religious (campus)	2.29	191	2.62	213	2.56	404
11. Not engaged in	1.99	300	2.40	191	2.12	491
12. Publications	2.38	45	2.71	26	2.43	71
13. Departmental clubs	2.26	73	2.71	74	2.44	147
14. Church or religious work	2.03	255	2.50	277	2.39	532
15. Earning money	2.20	285	2.44	118	2.27	403
16. Not engaged in	2.01	206	2.53	286	2.44	492
17. Total	2.09	491	2.50	404	2.36	895

Taking the student body as a whole, there is only a slight difference between the median scholarship quotient of the men athletes and nonathletes at Wittenberg College—1.92 for the former and 2.12 for the latter. Among the freshman men there

is a greater difference between the medians of the two groups—1.88 for the athletes and 2.13 for the nonathletes. The difference in the twenty-fifth percentile is not so great—1.40 and 1.52 in favor of the nonathletes, while in the seventy-fifth percentile the difference is greater—2.30 for the athletes and 2.81 for the nonathletes.

In the sophomore and junior classes the athletes have a lower scholarship quotient than the nonathletes in all three percentiles, while in the senior class the athletes are higher in the twenty-fifth percentile and median. The differences are not very great, however, in the senior class—twenty-fifth percentile, 1.92 and 1.71; median, 2.60 and 2.53. In the sophomore class the median is practically the same for each group—2.09 for the athletes and 2.11 for the nonathletes.

The scholarship quotient for the women athletes is consistently higher in every class than for men athletes. Not only that, but it is higher than for the men nonathletes in every case except for the twenty-fifth percentile in the junior class and the seventy-fifth percentile in the senior class.

There is practically no difference in the median scholarship quotient between the total fraternity and nonfraternity men at Wittenberg College—2.09 and 2.10, respectively. In the sororities there is a slight difference in favor of the sorority women—2.60 and 2.46. For the college as a whole the median scholarship quotient is practically the same for those who belong to fraternities and sororities and those who do not—2.35 for the former and 2.37 for the latter.

The freshman, junior, and senior men nonfraternity members have a higher median scholarship than the fraternity men. For the freshmen the difference is only slight—2.06 and 2.10; for the juniors it is only a little larger—2.27 and 2.37; while for the seniors the difference in the median scholarship quotient between the two groups is considerable—2.31 and 2.73 in favor

of the nonfraternity group. The sophomore men show a slight difference in favor of the fraternity men—2.13 and 2.08.

The freshman sorority women have a higher scholarship quotient than the nonsorority freshman women—2.61 and 2.46, while in all the other classes the nonsorority women are higher in the twenty-fifth percentile, median, and seventy-fifth percentile. The differences in the medians are as follows: sophomores, 3.12 and 2.60; junior, 2.61 and 2.52; and senior, 3.25 and 2.76.

The students who are active in religious organizations on the campus have a higher median scholarship quotient than those who are not active—2.56 and 2.12. This is true for the men and women taken separately as well as for the student body as a whole. For the men the median scholarship is 2.29 and 1.99, while for the women it is 2.62 and 2.40 in favor of those who take an active part in campus religious organizations. In every class the men have a higher scholarship quotient for those active in religious affairs, while the women have a higher median for those who participate in campus religious activities in the freshmen and junior years and a lower for the sophomore and senior classes. In the three upper classes, however, the difference in the scholarship quotient between the two groups is very slight.

The men who earn money while attending college have a higher median scholarship quotient than the men who do not earn money while attending college—2.20 as compared with 2.01. While the women who work have a slightly lower quotient than those who do not have to earn money while attending college—2.44 and 2.53. Taking the median for both men and women together it is found that the students not earning money have a higher median scholarship quotient—2.44 and 2.27.

In every class the men who earn money while attending college have a higher median scholarship quotient than those who do not. The freshman and sophomore women who are not

engaged in earning money have the higher scholarship quotient, while among the junior and senior women it is the women who earn money who have the higher scholarship quotient.

Ranking all the activities that men students participate in, disregarding classes, it is found that the men who participate in oratory and debate have the highest median scholarship quotient; namely, 3.08. The other activities rank as follows, with the scholarship quotient given after each activity: professional societies (2.88); honor societies (2.43); publications (2.38); dramatics (2.33); campus religious activities (2.29); departmental clubs (2.26); music (2.23); earning money (2.20); fraternities (2.09); all men (2.09); church or religious work off the campus (2.03); and athletics (1.92).

Taking the activities that women participate in and ranking them in a similar manner it is found that oratory and debate rank first with median scholarship quotient of 3.48. The other activities rank as follows: honor societies (3.25); dramatics (3.04); professional societies (3.03); publications (2.71); departmental clubs (2.71); campus religious activities (2.62); sororities (2.60); athletics (2.57); all women (2.50); church or religious work off the campus (2.50); earning money (2.44); and music (2.28).

In Table II the above activities have been arranged in five groups and the median scholarship quotient tabulated for each group, men and women separately, and the total for men and women. The five groups are as follows: *intellectual* (including oratory, debate, publications, departmental clubs, professional societies, and honor societies); *emotional* (campus and off-campus religious activities); *social* (fraternities and sororities); *fine arts* (dramatics and music); and *physical* (athletics).

The median scholarship quotient for all the students engaged in activities is highest for the group engaged in intellectual activities, with a scholarship quotient of 2.44. The emotional activi-

ties ran next with 2.39, then social activities, (2.35), fine arts (2.25), and the physical lowest (2.06).

If the men are taken separately it is found that the rank is not the same as for the whole student body. The intellectual

TABLE II

Student Activities Classified in Five Groups with Median Scholarship Quotients

ACTIVITIES	MEN		WOMEN		TOTAL STUDENTS	
	Scholarship Quotient	Total	Scholarship Quotient	Total	Scholarship Quotient	Total
I. <i>Intellectual</i> (Oratory, debate, publications, departmental clubs, professional societies, honor societies)	2.35	214	2.71	167	2.44	381
II. <i>Emotional</i> (Campus and off-campus religious activities)	2.03	446	2.50	490	2.39	936
III. <i>Social</i> (Fraternities, sororities)	2.09	258	2.60	233	2.35	491
IV. <i>Fine arts</i> (Dramatics, music)	2.23	120	2.28	70	2.25	190
V. <i>Physical</i> (Athletics)	1.92	105	2.57	70	2.06	175
Total	2.09	491	2.50	404	2.36	895

activities ran first (2.35); then the fine arts (2.03), and the physical (1.92). This indicates that the men engaged in dramatics and musical activities are high in scholarship, while those who are active in religious activities are quite low in scholarship.

Among the women students those who are engaged in the intellectual activities rank highest (2.71) as in the case with the men. Those in social activities are next with a scholarship of 2.60. The women engaged in athletics are nearly as high in scholarship (2.57), while those in emotional activities are a little lower (2.50), and the participants in the fine arts are the lowest (2.28). In every group the women have a higher scholarship quotient than the men in the same group.

The above facts seem to indicate that the students who make the best grades in college tend to find an outlet for their extracurricular activities in such fields as oratory, debate, publications, and departmental clubs, while the students who take an active part in athletics, music, and dramatics are lower in scholarship than this first group. On the other hand if all the men who are in fraternities are compared with all the men who are not in fraternities there is practically no difference in the median scholarship, while the sorority women rank higher than the non-sorority women. Both men and women who are active in campus religious organizations rank higher in scholarship than those students who are not in these activities. Women students who earn money while attending college have a lower scholarship than women who are not so engaged, while men students who earn money rank higher in scholarship than those who do not have to engage in this form of activity.

RESEARCH PROJECTS AND METHODS IN EDUCATIONAL SOCIOLOGY

In order that this section of THE JOURNAL may be of the greatest possible service, its readers are urged to send at once to the editor of this department titles—and where possible descriptions—of current research projects now in process in educational sociology and also those projects in kindred fields of interest to educational sociology. Correspondence upon proposed projects and methods will be welcomed.

SOCIETY FOR SOCIAL RESEARCH

The Society for Social Research held its Thirteenth Annual Institute in the Social Science Building at the University of Chicago on August 17, 18, and 19, 1934. The general topic for the Institute was "Regional Planning and Regional Research."

The Friday session presented an interesting program in which the following were some of the outstanding papers:

Regional Population Patterns in Illinois

E. T. Hiller, Department of Sociology, University of Illinois

The Research Program of the Federal Emergency Relief Administration

Clark Tibbitts, Federal Emergency Relief Administration

Radio Program Preference in the Chicago Region

Allen Miller, University of Chicago

Juvenile Delinquency and the Movement of Nationality Groups

Henry D. McKay, Institute for Juvenile Research, Chicago, Illinois

Integration of State and Local Government in Indiana

R. Clyde White, Executive Secretary, Governor's Commission on
Government Economy

Objectives of Social Planning for the Region

Jacob L. Crane, President of the American City Planning Institute
and Consultant for the National Planning Board

Objectives and Significance of Regional Research

Robert E. Park, Department of Sociology, The University of Chicago

Social Research in the Chicago Metropolitan Region, Retrospect and
Prospect

Louis Wirth, Department of Sociology, The University of Chicago
Research in the Psychology of Social Manipulation

H. D. Lasswell, Department of Political Sciences, The University of Chicago

The second day of the Institute continued with a further discussion of regional planning and research. Outstanding papers and discussions were as follows:

Trends in Land Values in Chicago and Other World Cities

Homer Hoyt, Chicago

Studies of Chicago Areas of Decreasing Population

Hugh Young, Chicago Plan Commission

Problems of Wholesome Valuation of a Million Parcels of Real Estate

Walter R. Kuehnle, Chief of Real Estate Division, Office of the Assessor of Cook County

Methods of Predicting Population Changes in Chicago

G. Leland Seaton, Commercial Engineer, Illinois Bell Telephone Company

Yardsticks for Planning the Chicago Region

Robert S. Kingery, Chicago Regional Planning Association

City Maps and Records

Howard C. Brodman, City Map Department

Statistical Work of the Illinois Emergency Relief Commission

Robert Myers, Chief Statistician, Illinois Emergency Relief Commission

Studies of Outlying Business Centers in Chicago

Malcolm D. Proudfoot, Geography Department, The University of Chicago

The annual dinner of the Society, which was held at 6.30 on Saturday in the Judson Court Dining Room, was addressed by Professor Robert E. Park, University of Chicago, who spoke on the subject "Coöperative Research in the Region." A general discussion followed Dr. Park's presentation. The sessions on Sunday were given to discussion groups and committee meetings.

The devotion of this program to regional research marks an important trend in the development of the regional approach to social and research problems. The concept of the region is of particular importance to sociology because it is the recognition

of a fundamental sociological principle; namely, the interdependence of social and ecological units in larger areas than that represented by the largest cities. An approach to social problems through a study of the region is of particular significance in the field of government, transportation, business and industry, relief work, crime, and all forms of social disorganization. Regional planning for social, recreational, and preventive work is extremely important in the effective solution of social problems.

INTERSTITIAL AREA AND THE REGION

The present trend towards regional research is very well illustrated in a study which has been undertaken by Margaret B. Gerard on the subject, "Interstitial Areas in Three New England States: A Study of Regional Development and Characteristics." The following brief summary of the problem and the methods which have been employed is taken from a statement prepared by Miss Gerard:

Regional studies to date have tended to emphasize political philosophies, problems of municipal finance, or varying cultural concepts. There is a need for a more objective defining of the region itself, and for regional studies which make use of research methods which have been found to have value in studies of urban conditions.

The area chosen for this study represents a fairly well-controlled experiment in regional definition since geographical factors of water and climate prevent the too common "peripheral fringes," and short distances within the area leave no open spaces between the various regions. It includes both the metropolitan or community type dominated by the central city, and the river-valley type where no one city assumes any particular importance.

The methods used are: (1) the *natural history* method, to trace the social and economic development of the regions included in the study; (2) the *statistical method*, to test certain factors in communities by Shaw's indices for "delinquency areas"; and (3) the *case study method* to compare the conditions in a selected group of communities with Thrasher's definition of an "interstitial area."

BOOK REVIEWS

From Chaos to Control, by SIR NORMAN ANGELL. New York: D. Appleton-Century Company, Inc., 1933, 208 pages.

The major thesis proposed by the author in the first lecture is that "it serves little purpose to find the way of escape if those who are to tread it do not believe it to be the way of escape, and refuse to follow it." Our electorates are represented as being at the stage of understanding in economic matters that the Easterners are in the matter of sanitation and its relation to disease. They are guided by passion, emotion, and fatalism. They refuse to be guided by the experts and by facts and sober judgment. The author urges the necessity for capitalism and socialism agreeing upon certain programs which both may endorse. He argues that actually there cannot be a purely capitalistic, socialistic, or communistic state. He presents considerable evidence on this point. He states that the management of the world which went to smash in 1914 was in the hands of highly educated people. The worst disasters which have come upon us could have been avoided if the ordinary man could have grasped the meanings of extremely simple things, of the facts he already knew. He says the task of education is to teach people to apply what they know to daily judgments. This book is recommended as an exceptionally clear and sane treatment of the present economic and political situation with constructive proposals for escape.

The Great Offensive, by MAURICE HINDUS. New York: Harrison Smith and Robert Haas, 1933, 368 pages.

Few are the writers who can successfully interpret Communism and present-day Russia to American readers. To be able to do this requires a close and sympathetic acquaintanceship with Russia and Russians, both before and after the Revolution, and an equally close acquaintanceship with America and Americans. Maurice Hindus is one of the few writers on this subject who meets these exacting standards. If he is a propagandist, he is also critical. He believes that the Russian experiment will live in Russia, but he also believes that Communism after the Russian pattern is not readily adaptable to the more highly developed countries. No doubt he believes that other countries may learn much from Russia's experi-

ences with such fundamental problems and issues as the remaking of human personality, collective agriculture, marriage and divorce, morality, penal reform, and education.

The Machine Unchained, by LEO HAUSLEITER. New York: D. Appleton-Century Company, 1933, 376 pages.

In Germany, where this book was first published, it was called *Revolution in World Industry*. It bears the subtitle, "Revolution in the World Economic System from the First Steam Engine to the Crisis of Plenty."

This same subject was treated a few years ago by the French economic publicist, Francis Delaisi, in his book *The Two Europes*. It is not so much the story of industrial revolution that these books are concerned with as the conquest of the earth by European industry. We are shown here again that this conquest bore within itself the seeds of its own destruction for it is based upon the productive capacities of Europe finding their outlet in vast colonial or semicolonial markets. It reached the point where, except for Japan and Abyssinia, the whole world was controlled by Europeans or the descendants of Europeans, but then the worm began to turn out its own machines and machine-made products. Europe lost her market and the great financial crisis set in. This crisis is called the crisis of plenty, but, of course, it is no such thing. Well, anyway, what is the cure? It is curious to note here that, whereas the Frenchman Delaisi found the cure in a United States of Europe, that is, the sort of hegemony which France has attempted with some success to set up in Central Europe, the German Hausleiter finds the cure in the corporate state—which the Germans are supposed to have under Hitler. In both cases the object is to defeat Communism.

Seeds of Revolt, by MAURITZ A. HALLGREN. New York: Alfred A. Knopf, 1933, 369 pages.

The book will probably be considered radical by the conservatives and at the same time will be hardly satisfactory to the revolutionists. Part I deals with contemporary events and draws a picture of conditions: hunger, pauper wages, strike of the miners, the red strikes in Detroit, the story of Chicago, the revolt of the farmers. Part II draws a line from the condition to the revolution. The following chapter and section heads

will indicate the content: The Jobless Help Themselves, Down to Naked Barter, This is Labor's War, The Middle Class Rebels, Technocracy, Towards Fascism ("Laissez Faire" Hangs On, The Offensive Against Democracy, The Economic Planners) The Price of Democracy (President or Puppet?, The Thin Edge of Fascism), And the Revolution? (Apocryphal Socialism, Timid Communism, The Future of the Revolution).

The Third American Revolution, by BENSON Y. LANDIS. New York: Association Press, 1933, 156 pages.

The Third American Revolution refers to the first nine months of the Roosevelt administration. There is little of the author included. The book is largely a collection of statements of President Roosevelt, some of his cabinet, and his brain trust; also excerpts from daily newspapers and weekly and monthly periodicals. It is really a report of reactions, not a critical analysis of the author, Benson Y. Landis. There are about a dozen pages in the appendix on "How To Use This Book for Discussion."

On the whole, it is not very weighty but probably good for a person who has not kept up with the news since March 4, 1933.

Farewell to Reform, by JOHN CAMBERLIN. New York: Horace Liveright, 1933, 333 pages.

A history of the liberal mind and progressive movement in America, with an evaluation of its failure. Written before the "New Deal," its judgment is premature in some respects. Stimulating, and a magnificent critical documentation of the literature on social action in America from the nineties to the present crisis.

An Introduction to Educational Sociology, by ROSS L. FINNEY AND LESLIE D. ZELENY. New York: D. C. Heath and Company, 1934, 341 pages.

Textbooks in educational sociology have tended to err in one of two extremes: either they have been written from the point of view of pure sociology with incidental implication for education or they have been primarily principles of education from a sociological point of view. The present writers have avoided both Scylla and Caribdis. Part I, The Com-

munity and the Teacher, illustrates their treatment of the field. Chapters I and II are excellent sociological studies of a typical small city and of typical rural areas. The remaining two chapters of this section clearly demonstrate the function of the teacher working in such communities. Throughout the entire volume the authors have maintained a sociological point of view even in their terminology but they have likewise consistently utilized it in helping the teacher meet the practical problems of the classroom. The profuse illustrative material is drawn from actual experience rather than swivel-chair cogitation. It is well organized, readable, and interesting.

BOOKS RECEIVED

- Activity Movement*. Yearbook XXXIII, Part II, National Society for the Study of Education, 1934. Bloomington, Illinois: Public School Publishing Company.
- After the Shutdown*, by EWAN CLAGUE, WALTER J. COUPER, and E. WIGHT BAKKE. New Haven: Institute of Human Relations, Yale University.
- American Family*, by ERNEST R. GROVES. Chicago: J. P. Lippincott Company.
- American Social Problems*, by WALTER G. BEACH and EDWARD E. WALKER. Stanford University, California: Stanford University Press.
- Analysis of Office Occupations*, by RALPH S. ROWLAND and EARL P. STRONG. Indiana, Pennsylvania: State Teachers College.
- Ancestry of the Long Lived*, by RAYMOND PEARL and RUTH DEWITT PEARL. Baltimore: Johns Hopkins Press.
- Basic Principles in Education*, by Henry C. Morrison. Boston: Houghton Mifflin Company.
- Basic Rules of Reason*, by I. A. RICHARDS. New York: Barnes and Noble, Inc.
- Blindness and the Blind in the United States*, by HARRY BEST. New York: The Macmillan Company.
- Boy and Girl Tramps of America*, by THOMAS MINEHAN. New York: Farrar and Rinehart, Inc.
- Broadcasting Foreign-Language Lessons*, by F. H. LUMLEY. Bureau of Educational Research Monographs No. 19. Columbus: Ohio State University.
- Character Education in Soviet Russia*, edited by WILLIAM CLARK TROW. Ann Arbor, Michigan: Ann Arbor Press.
- Child Guidance Clinics*, by GEORGE S. STEVENSON and GEDDES SMITH. New York: Commonwealth Fund.
- Children of the New Day*, by KATHERINE GLOVER and EVELYN DEWEY. New York: D. Appleton-Century Company, Inc.
- Civilized Life*, by KNIGHT DUNLAP. Baltimore: Williams and Wilkins Company.
- Closed Doors*, by MARGARET P. MONTAGUE. Boston: Houghton Mifflin Company.

